

N 11
The Advantages and Abuses of
LEARNING, *especially that of*
the ancient Languages, consider'd.

A
S E R M O N

PREACH'D IN THE
Church of *Crewkerne*,

BEFORE THE
GENTLEMEN who were educated
at the GRAMMAR-SCHOOL there,
on the Second Day of *September*,
1747, and publish'd at their
Request.

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SCHOOL of CREWKERNE.

S H E R B O R N E :

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PROVERBS xix. 2.

*That the Soul be without Knowledge,
it is not good.*

IN that vast Scale of created Beings which reaches from the Throne of God downward by unnumbered Gradations, Knowledge chiefly distinguishes one Species from another, and places each Set of Creatures in a higher or lower Rank, as they are possessors of it in a greater or less Degree. It is this which makes the Difference between Men and Brutes, and between Spiritual Intelligences and Men. It is a large Share of this likewise, which sets one Man in a distinguish'd Eminence above another, so that he becomes but *little lower than the Angels*; whilst others, who are very deficient in it, *may be compared even to the Beasts that perish.*

The greatest Knowledge indeed, without Goodness, cannot give us Happiness, the Reward of those alone who excel in Virtue; but then superior Understanding renders that Felicity more exquisite, which true Goodness bestows; and therefore when our Virtue shall through Christ have brought us to Heaven, our Capacities will be vastly enlarged, and we

shall know as we are known ; that we may have a true Taste of those Joys, which the Heart of Man is unable here to conceive.

It must be farther own'd, that a rational Discharge of our Duty towards God and Man, together with Faith in Christ and his Merits, is sufficient of itself to give us Peace of Conscience here, and perfect Knowledge and Happiness hereafter. This is the one, the only Thing absolutely needful for all Persons in general ; the best Wisdom that any one can be endued with ; that which is so highly prais'd and recommended in Scripture, as far more valuable than Gems and Gold ; the Substance of that, which was sought after with such Earnestness by the ancient Philosophers ; which consisted in the Knowledge of the *Summum Bonum*, and acting in such a manner, as was most probable to obtain it. But then it must withal be confess'd, that the Knowledge of many kinds of Arts, Sciences, and Tongues, is very useful ; is instrumental, and even necessary to the well-being of Mankind in this Life, and conducive by promoting Virtue and Piety to their eternal Felicity in the World to come.

To say nothing at present concerning a Skill in Arts and Trade, which is undoubtedly very advantageous to the Commonwealth ; those sublime Sciences taught in our Seats of Literature, the Universities, are not only pleasant Amusements, but, if rightly applied, tend to make us useful Members of Society, and good Christians. Of what vast Service is the Knowledge of the *Mathematicks* and *Geometry*

metry to Persons in several Vocations of Life? Who thinks so justly, reasons so accurately, can descry Fallacies with such Penetration, and make Distinctions with such Exactness as the good Logician? Who consequently can more effectually, than he, baffle and defeat the wily Arguments of the subtle Adversaries of our holy Religion, and can more strongly convince himself and others of the Truth of it? What Person, that by the help of Physics discerns the Proportion and nice Contexture of Creatures in the Animal and Vegetable World, their Disposition, Order, and Use; who likewise, that by *Astronomy* considers the Magnitude, Motion, and Arrangement of the heavenly Bodies, but must admire and adore the great Creator of them, be inspir'd with profound Humility and ardent Piety, and cry out with the Psalmist on the same Occasion,
** O Lord, how manifold are thy Works, in Wisdom hast thou made them all! † What is Man that thou art mindful of him, and the Son of Man, that thou visitest him! || I will sing unto the Lord, as long as I live; I will praise my God while I have my Being. § I will meditate on his Precepts, and have respect unto his Ways.*

Thus it appears that the Knowledge of Arts and Sciences is such, as it is good that the Soul be endued with; and though it is not so universally necessary as the Knowledge and Practice of true Religion for every Individual, yet that it is highly requisite that some, and indeed no small Number, should be furnish'd with it.

Neither

* Psal. civ. 24. † Ps. viii. 4. || Ps. civ. 33. § Ps. cxix. 15.

Neither is the *Fear of God* and *keeping his Commandments*, though always mentioned in Holy Writ, as the chief Point of Wisdom, the only thing there, which goes by this Name. * *Wisdom* is declared to *dwell with Prudence*, and to *find out Knowledge of witty Inventions*. † *The Man of Understanding*, says Solomon, *shall attain unto wise Counsels, to understand a Proverb, and the Interpretation, the Words of the Wise and their dark Sayings*. And in what the Knowledge of this wisest of Kings and Men chiefly consisted may be learnt from that Description which is given of it in Scripture. || *He spake Three thousand Proverbs, and his Songs were a Thousand and five, and he spake of Trees from the Cedar-Tree that is in Lebanon, even unto the Hyssop that springeth out of the Wall; he spake also of Beasts and of Fowl, and of creeping Things, and of Fishes*.

As this is the Case, it cannot be amiss to suppose that the Word *Knowledge* in my Text may signify, not only the Practice of true Religion, but a Skill in Arts and Sciences, and all Kinds of useful Literature § : And in this latter Sense it will be most agreeable to my present Design to enlarge on them. But to describe the Benefits of all Kinds of Learning in a particular Manner, would be sufficient to fill large Volumes, and far exceed the Limits of a Sermon ; I shall therefore confine myself to much narrower Bounds, and, without say-
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* Prov. viii. 12. † Prov. i. 6. || 1 Kings iv. 32, 33.

§ The Hebrew Word us'd here for *Knowledge*, is usually render'd into Greek by ἐπιστήμη, which signifies Science, or Skill in Arts and Learning.

ing more of Arts and Sciences, than has been already deliver'd in general Terms, shall wholly employ the remaining Part of this Discourse on the single Consideration of that Branch of LEARNING which our Youth are taught in *Grammar-Schools*, as it is a Subject which seems best adapted to the Solemnity of this Day : And

First, I shall endeavour to draw forth the *Advantages* of this Sort of LEARNING, and the *Disadvantages* attending the Want of it.

Secondly, I shall shew how such Learning may be *abus'd*.

Thirdly, I shall make some Reflexions on what has been before deliver'd.

First, I am to draw forth the *Advantages* of that Sort of LEARNING which our Youth are taught in *Grammar-Schools*, and the *Disadvantages* attending the Want of it.

Now every one knows that the learning of dead Languages is the chief Employment of the Scholar in such Places of Education, tho' the teaching him to write his own Language correctly, and likewise his Improvement in Virtue and Religion is here by no means to be neglected : What therefore I shall now endeavour, is to demonstrate the Usefulness of this Learning.

First, The Knowledge of these Languages is reckon'd as an Ornament and Excellency in him that is furnish'd with it, sets a Man above
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the Vulgar, commands something of Respect from those who are his Equals in outward Circumstances, and obtains often the Favour of the Great, and a Place in their Company and Friendship. This is an Advantage of learning the Ancient Languages which generally most strikes the common People, and which indeed deserves some regard.

But I shall proceed to consider some other and more solid Benefits resulting from it.

By this we are enabled to converse with those of neighbouring Nations, in many of which these Tongues are taught more generally than they are with us.

By a Skill likewise in the dead Languages, many of the living ones are learnt with much the greater Facility, because the latter are in a great measure deriv'd from the former, and now bear a very near Analogy to them.

But few, it will be said, such as the Statesman and the Merchant, have need of *Latin* and *Greek* for the Use of Correspondence with Foreigners ; to which it may be answer'd, that this is certainly far from being the only Case in which they are wanted : Many of those, whose Circle of Business lies within the Limits of their own Country, have great Occasion for them.

While the present Terms in Physick shall be in Use, most of which are of *Greek* Original, and while the Works of *Hippocrates* and *Galen*, and other great Men of the same Profession, who have wrote in the Ancient Languages, shall be thought worth Reading, they will

will never be deemed unnecessary for the Physician; and as long as the Orations of *Demosthenes* and *Cicero* shall be esteemed, as they ever ought to be, the best Models of Oratory, the understanding the Languages, in which they wrote, will be reckon'd a proper Qualification for a Pleader at the Bar.

It may be said that these Authors may be translated, and the End thus answer'd, to those who are to read and imitate them, with much less Trouble; but every one, who is acquainted with them, must be sensible, that neither their Spirit nor their full Sense can be preserv'd in the best Translation; and therefore he that reads them, when turn'd into a different Language, must read them at a great Disadvantage.

But among all the Professions in the World, the Divine has certainly the greatest need of Skill in the learned Languages. How is it possible for him otherwise thoroughly to understand the Books of the Old and New Testament? We have, 'tis true, a good Translation of these Writings. But no Translation is perhaps entirely free from Errors. None does or can express the full Sense of the Original in every Particular, as I just now observ'd. From hence the Unlearned, by trusting wholly to the Translation, are often puzzled and bewilder'd in an inextricable Labyrinth of Difficulties, *wrest the Scriptures to their own Damnation*, and that of others*; propagate false and im-

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* The *Anabaptists* relying on the Translation of the Words, — Πορευθέντες διὸν μαθητεύσατε πάντα τὰ ἔθνη βαπτίζοντες αὐτοὺς, &c. Go ye therefore and teach all Nations;

pious Doctrines, and introduce into the Church the most abominable Heresies and destructive Divisions. This has been the Case, and is now ; and this undoubtedly would be the Case much oftner, were there no Persons skill'd in the Original Tongues left in the World, to clear up and refute these fatal Errors of the Ignorant.

Should the learning the Original Languages be wholly neglected, and nothing but a Translation used or understood among us, Men of perverse Minds and ill Opinions would make dismal Shipwreck of the Word of God another Way.

Nations, baptizing them, &c. *Matt.* xxviii. 19. thought they had sufficient Reason to reject Infant-Baptism, because the Apostles are there order'd to teach those they baptize ; but Infants, say they, cannot be taught, therefore ought not to be baptized ; if they had been acquainted with the Original Word *μαθητεύσατε*, which properly signifies—*make Disciples of, bring into my School or Church*, they would not have found Room for drawing this Consequence.

Chub, in one of his Tracts, tells us that *St. Matthew*, and *St. Peter* in the Acts of the Apostles, contradict each other, because the one says that *Judas hanged himself*, *Matt.* xxvii. 5. the other, that—*falling headlong, he burst asunder in the midst, and all his Bowels gushed out*, *Acts* i. 18. If he had known that the Greek Word, ἀπ' ἧς ἔατο, which is translated, *hanged himself*,—often signifies—*was strangled or suffocated*,—he would have spared this Censure, and not endeavour'd to invalidate the divine Authority of the sacred Writers by so heavy a Charge.

These two Texts in our Translation relating to Christ—*The first-born of every Creature*, *Col.* i. 15. and *The Beginning of the Creation of God*, *Rev.* iii. 14. have been quoted by many *Arians* in Support of their Tenets, whereas the original Words—Πρωτόγονος πα' ὅσης κτίσεως &—ἡ Ἀρχὴ τῆς κτίσεως τοῦ θεοῦ,—which properly signify—*The first-born or first-begotten before all Creation, and—the original or efficient Cause of the Creation of God*,—really make against them. See *Blackwall's Sacred Classics*, Vol. II. Pt 2. Ch. 3.

Way. They would make a very unhappy Handle of the foregoing Assertion,-----That every Translation may be erroneous, and must be deficient,---and yet this Assertion could not be denied. When any Passage in Scripture opposed their Lusts, or contradicted their Notions, they would immediately pronounce it a false Translation ; and we should want the strongest Proof of all to demonstrate it not to be so.

It is therefore to be hoped that such Encouragement will always be given to this Sort of Learning, that there will never be wanting Persons well skilled in the *Hebrew* and *Greek* Languages, who will be able to silence every little Caviller with the Words of the Translation, and thus cut off from the Enemies of our Religion the fatal Occasion of sapping the Foundation of it last mention'd. The latter of these Tongues has been for a long Time carefully taught, but the former has been of late Years too much neglected ; tho' now, Thanks be to God, it does, by the laudable Pains and Industry of some Labourers in Christ's Vineyard, begin again to flourish amongst us.

But some pious Persons have disapprov'd of the Authors, from which the *Greek* and *Latin* Languages are learnt in our Schools, as being for the most part Heathen. What have the Children of Christians to do, say they, with the Works of Pagans ? * *What Part has he that believeth with an Infidel ?*

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This Objection seems at first Sight to carry in it some Weight, but if duly consider'd, will be found not to be sufficient to banish these Authors from our Places of Education. Some of them contain no absurd Notions of a Deity, and very useful Precepts of Morality. It will be said indeed, that the Gospel of Christ, and Writings of his Followers are far superior to them in both these Respects. This is readily granted. But then even this Inferiority of the Heathen Writers affords a very good Reason why they should be read. Hence the Excellence of Christianity is display'd in a clear Light. Hence the vast Advantages of Reveal'd Religion over Natural, plainly appear. Hence the Divinity of our Bible is strongly evinced, because on the Comparifon we find in it such Words as *Man never fpake*, such Doctrines and Instructions as far exceed those of the most celebrated Philosophers.

The perufing likewise the Lives and Actions of some of the best Men among the Heathen, as deliver'd down to us by these Authors, may work in us very good Effects, a juft Shame of being outdone by them in Virtue and Piety, and a generous Emulation and Endeavour to excel them in both.

But it is farther said : ----- We plunge into the very Sink of Paganifm ; we order our Youth to learn the most monftrous Fables and Fictions, the wild extravagant and deteftable Stories of their Gods. However it may appear at first View, a great Advantage may arife even from the learning these Parts of Pagan Authors. These Falsehoods themselves contribute

contribute to prove the Truth of our Religion. If Men under the Guidance of their own natural Reason, fell into such prodigious Errors and shocking Absurdities, what an evident Necessity is there for divine Revelation? And if there was so much need of such Revelation, why should we not think that the good God has supply'd the Wants of Mankind by giving it to them? Yea, how shall we, after a View of the gross Ignorance and Stupidity of the Heathen, account for Men's better understanding divine Affairs now, than they did formerly; ----- * That *the Earth* has in these latter Times *been filled with the Knowledge of the Lord, as the Waters cover the Sea*; unless we acknowledge that God has manifested himself to them in an extraordinary manner?

Another good Reason, why Pagan Authors should not be taken out of the Hands of Youth, is because their Language is pure and genuine; yea, their Writings are the only sure Test, by which Purity of Language in the Works of other Persons, who have written in the same Tongue, can be prov'd. Now the true Knowledge of this Propriety of Language is of no small Use to the Christian Divine. It tends greatly towards establishing the Truth of the New Testament: These Sacred Writings themselves have been loaded with a heavy Charge of Solecisms: This has been happily taken off by means of this Knowledge. Many learned and good Men, especially one, † whose Name will always be remembered with Honour, have by a diligent reading

* Habak. iii. 14.

† Blackwall.

reading the Pagan Authors, universally allow'd to write pure *Greek*, found that those Expressions in the New Testament which are called Barbarisms and Improprieties occur in these, and therefore that in reality they by no means deserye this Name. They have, by carefully comparing the Sacred Authors with the profane of undoubted Authority, made it plainly appear that the former are wrote in as pure Language as the latter, if we except only a few *Hebraisms*, which often add Strength and Beauty to the *Greek* Tongue, as every one is sensible they do to the *English*. But in case the Heathen *Greek* Authors had never been read and studied, this Imputation of Impropriety had never been thoroughly and effectually removed from the Writings of our Evangelists and Apostles; for that some Expressions in them are not agreeable to the common Rules of *Grammar*, and therefore seem to be no good *Greek*, cannot be denied. If this Imputation had not been taken off, the following Question would of Course have been ask'd: ----- How could such barbarous Language be written under the Direction of the Spirit of God? This had been a Difficulty not easy to be solv'd. But now the learned Divines of our Church, by a perfect Knowledge and Understanding of the Pagan *Greek* Authors, have clearly prov'd, that not the inspired Penmen, but their unjust Accusers, are to be Censured for their Ignorance of proper Language; and thus effectually remov'd this Stumbling-block out of the Way.

It may be here said---The Work is now done to our Hands. The Christian Authors have been brought to the Test, and their Language has been prov'd sound and good: Now we have serv'd our Turn with the Heathen Authors, they may be flung away, as no farther useful. But this is a Mistake. The continual Perusal of them will still be of Advantage. Hence every one, that can read them, may be satisfied that the Quotations of the Learned from the Heathen Writers, to show the Propriety of Language in the Christian Evangelists and Apostles, are genuine; and hence all Room for asserting the contrary, will be taken from the Enemies of our Religion.

The Use then of our reading and getting a Knowledge of Heathen Authors is apparent. The Time of Life most proper for this Business must certainly be that, which is generally employ'd in it, the Time of Childhood and Youth. To make Children read large and abstruse Treatises of Divinity, and Men amusing Stories and Fables, would be very preposterous. Indeed a good Choice ought to be made of the Heathen Writers to be put into the Hands of young Persons. The most Innocent and Virtuous, and such as will best answer the Ends above-mentioned, are to be pitch'd upon for this Purpose: And whatever Parts in them are Immoral and tend to the Promotion of Vice, ought never to be touch'd.-----As for the Pagan Mythology, there is, I apprehend, no Danger in it: No Child is so ignorant, as to believe it, but all
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take it, as it is, for mere Fiction and nothing else.

But tho' I am of Opinion that Pagan Authors ought to be read by young Persons, with the Cautions here given ; it must be observ'd, that all the while I am far from asserting that the Study of these ought to be their only Employment ; the Doctrines and Precepts of Christianity, which are necessary to Salvation, should undoubtedly be taught Children in a plain and easy manner, even before the time they generally read these Authors in *Grammar Schools*, and while they are reading them there.

I proceed now to my Second Head, under which I am to show how the Learning received by us in our Youth may be abused.

There are two Ways by which Persons may be guilty of an Abuse of this Learning : The first is, when they use it to no Purpose, and the second, when they use it to a bad one.

The true Ends of Learning are noble and important, the good of Mankind, and the Glory of God. If it is directed to both or either of these, it is used as it ought ; but if it is only employed in fruitless Amusements, it is wrongly apply'd.

* Such were the *difficiles nugæ*, which the Monks formerly made their Study. These sacred Triflers exercised that little Learning they

* Little Tricks in Writing, which required much Time and small Capacity, such as *Acrosticks*, *Anagrams*, and the like, were the Productions of the Monkish Age. See the *Spectator*, N^o. 60.

they had in empty Puerilities, and laborious Searches after nothing, neglecting to acquaint themselves with every thing which they ought to have known ; and therefore have been justly look'd on in a very abject and contemptible View.

The Casuistry of the Schoolmen, who fill'd many huge Volumes, with the Discussion of Points, which they never could decide, and after all their ado brought forth something as little and ridiculous as the labouring Mountains ; and the fine-spun Criticisms of some of the Moderns, who often make two trifling Words or insignificant Particles combat each other for several Pages, and in the End leave the Matter in Debate, as doubtful as they found it, may be deservedly called a squandering away of much good Learning.

* To take a great deal of Trouble in endeavouring to unravel mystical Parts of Scripture, the Knowledge of which can be of no real Service to us, and which, while their Explication is attempted, are often involved in a thicker Cloud of Darkness ; and to labour many Years, and through a Number of Volumes, to explain and support a favourite Position, which, by its want of so much to be said for its Illustration and Defence, is prov'd to be good for nothing, is not less idly to misapply that good Talent, which might be turn'd to much better Advantage.

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* The Visions of St. John in his *Revelation* are here chiefly intended, which many learned Men have attempted to explain without Success.

Likewise to be ostentatious of our Learning, to stuff our Writings, or Discourse, with abundance of needless *Latin* and *Greek*, out of a vain Affectation of being thought great Scholars, is only to take Pains to make our selves ridiculous.

But there are much greater Abuses of Learning than these. ----- To make Use of it for the Discouragement of Virtue, and in order to countenance and promote Vice, is much more culpable. How inexcusable are those in a Christian Country, who employ that excellent Endowment in nothing but * *foolish Talking and jesting, which are not convenient*, in lewd Poems, Novels, and ranting Rhapsodies, in dressing up Whoredom and Drunkenness in such a manner, as may most effectually allure to them the Souls of young Persons void of Understanding ?

What can be said bad enough of those Men of Learning, who by all the Subtilties of sophistical Argumentation endeavour to prove that there is no real Difference between Vice and Virtue, that nothing, but Custom and Prejudice, makes the Distinction, that private Vices are publick Benefits ; who by the same Arts attempt the Justification of Treachery, Perjury, and all Kinds of shocking Barbarities ? Such impious Wretches as these there have been, and are now. If we require particular Instances : The Free-thinkers of our own Nation, and the Jesuits of the *Romish* Church will supply us with a great Number of them.

* Ephes. v. 4.

Yea, there have been Men, who (Horrible to be mention'd!) have employ'd their Reason and Learning in trying to prove that there is no God; and thus *professing themselves wise*, have become the worst of *Fools*.

Many alas! there are at this Time, who use as much of these Talents as they are Masters of in mustering up Tales and Arguments against the Christian Religion and Divine Revelation.

There are some, who still do worse, who, not content to dispute and argue against Christ and Christianity in a cool and moderate manner, summon up all their Wit and Learning, to ridicule and vilify them; blaspheme our Saviour in the most scurrilous and shocking Language, burlesque the sacred Service of the Church, and make the Word of God itself their By-word, their Sport, and Jest. This is insufferable indeed. * *This surely is an Iniquity to be punished by the Judge.*

Having thus considered how LEARNING may be abused, ---- I come in the third and last Place to make some Reflexions on what has been before deliver'd.

Now LEARNING, and in particular that Branch of it, which regards the Languages taught in our Schools, is prov'd in the beginning of this Discourse, to be very good. Those then, who despise it, as something vain and worthless, are much in the Wrong; young Persons who apply themselves to it with proper Attention and Industry, are highly to be

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* Job xxxi. 28.

commended ; and those of more advanced Years are no less praise-worthy, who make it their Business to promote it in others. The Gentlemen, who at present do me the Honour of being my Auditors, must excuse me, if I here publicly declare them entitled to this Commendation ; for undoubtedly, one great Inducement with them to enter into this friendly Meeting, was to give Countenance and Encouragement to sound and useful *Literature*.

As the Knowledge of the Ancient Languages is of great Benefit ; so the learning some of them, particularly the *Greek*, in a great measure from Heathen Authors, I have proved to be of especial Advantage. ----- But then we must be cautious and prudent in the Perusal and Management of these Writers. We must be careful to sever what is good in them, from what is evil ; to chuse the former and reject the latter ; to use them to the laudable End, I have here proposed, for the Increase of Virtue, and the Illustration and Establishment of the Truth of divine Revelation ; and to teach others, particularly young Persons, to apply them to the same. Neither ought we, when advanced in Years, to make the Study of them our main Business. If we read them then, it should be not so much for their own sake, as the sake of Religion. To admire them, to doat and dwell on them with that Ardency and Constancy of Affection, as some do, is undoubtedly blame-worthy. There are other Books, which more justly claim the Attention of all Christians, especially such as are Teachers of others. To
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know more of sacred Poetry than prophane, to be better acquainted with the Eloquence of *Paul*, than of *Cicero* ; with the History of *Christ*, than of the *Heroes of Greece and Rome*, will always be the Duty of a Christian Divine.

Let all take Care not to abuse the good Gift of LEARNING in any of the Instances before-mentioned. Let none employ it in vain and empty Trifles ; or, what is worse, in the Cause of Vice and Infidelity. A thousand times better it is for a Man to have no Learning at all, than to use it in so execrable a Manner, and to so vile an End. To decry Virtue and laugh at Religion, (I tremble to think on it) seem to be the prevailing Humours of this Age. Some Men, who pretend to great Learning and Penetration, have given themselves these Airs. And there are many poor servile mimicking Fools, who affect to do the same, that they may be of the Fashion, and be thought Men of Learning and Sagacity too. But these mean Imitators are deceived in their Men. The Scoffers they copy after are such generally as are possessed with that dangerous Thing, a little Learning ; such as are far inferior, in natural and acquired Abilities, to those who have been on the Orthodox Side. This any one must easily be convinced of, when he duly considers, who have been the Enemies, and who the Advocates of Virtue and Christianity.

But even those who are furnished with a large Stock of Knowledge in Tongues and Sciences, and use it as they ought, in the Cause
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of true Morality and Religion, will find this Knowledge thus us'd of no Service to them, unless they are endued with that one thing needful, mention'd in the beginning of this Discourse, the Wisdom of leading a good Life. To talk well, and write well, may be of Use to others, but to live well is that, which is of infinite Advantage to ourselves. Yea, what we recommend to others in our Words or Writings will have but little Effect on them, unless they see it exemplified in our Practice. Let all the Learned then, who assert the Cause of Christianity, according to St. Peter's Advice, * *Add to their Faith Virtue, to their Knowledge Temperance, Patience, Godliness, Brotherly-kindness, and Charity*, lest, while they teach others how to win God's Favour, they themselves be rejected from it.

And let all young Persons, while they are learning Languages, be put in Remembrance, that without Charity, that is, a true Principle of Goodness in the Mind, † *to speak with the Tongues of Men and Angels* is but empty Noise, *to understand all Mysteries and all Knowledge is nothing worth.*

I have the Pleasure here to observe, that this amicable Meeting, begun among us, is intended, as for the Encouragement of Learning, so for the Promotion of some of the Virtues before-mention'd, (and I hope it will never clash with any of them.) The Furtherance of Brotherly-love and Christian Charity is one chief End of it. May this End be
always

* 2 Pet. i. 5.

† 1 Cor. xiii. 1, 2.

always regularly pursued ; and, whilst it is,
may this Society ever flourish.

And now, that true Religion and sound
Learning, with whatever else is Praise-worthy,
may always abound in our's, and all other
Places set apart for the Education of Youth,
God of his infinite Mercy grant thro' Jesus
Christ our Lord, to whom with the Father
and the Holy Ghost be ascribed all Wisdom,
Goodness, and Power ; Majesty, Dominion,
and Glory, now and for evermore.

F I N I S.



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always ready to be found
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And now, that the
society, which was
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city of New York,
and which has
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about to be
reorganized, and
to be placed
on a new basis,
it is the duty
of every member
to be present
at the meeting
which will be
held on the
1st of March
next, at the
City Hall, at
the hour of
eight o'clock
in the evening.



1841

